

SUNDAY SCHOOL NUMBER

The Baptist Record

"THY KINGDOM COME"

OLD SERIES, VOL. XXXVIII

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Baptist State-Wide Go-to-Sunday-School Day, Sept. 24th

The Baptists of the South have set apart September 24th as a great denominational day. It is Go-to-Sunday-School and State Mission Day. We want, in our Southland, 3,000,000 people in our Sunday Schools and churches on that day.

In Mississippi we want 160,000 in our Sunday Schools and churches.

The advance our Sunday Schools make this year will be conditioned largely upon the carefulness, efficiency and persistency with which they push the Lord's work.

This day will give a denominational impulse, a spiritual momentum, a missionary vision, which no regular service gives. There is power in the united movement of a great denomination.

Every Sunday School in the State must observe the day because of its educational, inspirational and denominational value. If we do the biggest things in the kingdom advancement we must develop denominational team work. Co-operation is a kingdom necessity.

The Sunday School superintendents and pastors of Mississippi cannot fail to observe this day without losing to their schools and churches the strength and bigness, inspiration and power that comes from knowing that one is a part of a great movement. No school or church lives to itself without living a cramped and little life. No pastor or superintendent can live to himself officially, paying no attention to denominational movements, without cutting himself and his school, or church, off from one of the greatest sources of power and inspiration which he has offered him.

State Missions claims the right-of-way in the Sunday Schools of Mississippi on September 24th, and claims it for the evangelization of Mississippi.

A BAPTIST UNITED MOVEMENT

PURPOSE

1. To intensify Christ's Kingship in the lives of His people.
2. To increase the efficiency and spiritual power of the local church and Sunday School.
3. To give information about State Missions so that our people will become more interested and active in the work.
4. To tie our Sunday Schools more closely onto the State Mission enterprise.
5. To have every Sunday School in the State contributing to State Missions.

PRAYER

1. That every Sunday School and church in the State fulfil its mission to Mississippi.
2. That great spiritual forces may be released to enrich the denominational life of the State.
3. That the Baptists of the State may get a larger State Mission vision.
4. That denominational team work may be developed.
5. That the Lord may direct so that the offerings to State Missions will be proportionate to our ability.

PLAN

1. To observe the day and to begin in time to plan for it so that it will be a success.
2. To invite every member of the church to be present at the Sunday School service so as to have a record attendance.
3. To plan together as to the best method of making the program a success.
4. To put the program on in full so as to give the whole school and church a chance to get the uplift and information given.
5. To set a mark for the school beforehand.
6. It shall be our **purpose, prayer, plan** to make the largest offering for State Missions the Sunday Schools of the State have ever made to any benevolent object.

SOME BIG THINGS TO KEEP IN MIND

1. **Every person possible in Sunday School on that day.** We ought to reach not only the membership of the church and Sunday School, but we ought to reach every available person in the community. And we can if we will. **Let us do it.**
2. **Every Sunday School pupil at the church service.** For once let us make the pastor's heart glad by all staying for the church service. What a storming of the gates of glory with our songs and prayers there would be if the Baptist hosts of Mississippi were to unite for just one day their united petitions to a throne of grace. **Let us do it.**
3. **The subject of State Missions carefully studied.** What we need is information about our State work. If the Baptists of Mississippi only knew all that they ought to know, and all that they might know about State Missions, we would have no trouble in getting money to make Mississippi a Baptist empire.
4. **Ten thousand dollars raised for State Missions.** It takes money and men to extend the knowledge of Jesus. Jesus Christ is calling us to the task of furnishing both of these for Mississippi. **Let us do it.**

Baptist State-Wide Go-to-Sunday-School and State Mission Day, September 24th

Program for Baptist State-Wide Go-to-Sunday-School Day.

Theme—Jesus a State Missionary.

Key Word—Loyalty.

Motto—Our State for Jesus.

Motto Text—"Let us go elsewhere into the next towns, that I may preach there also."

1. Song—Selected.

2. School Standing—"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved."

Superintendent—About whom was Paul speaking?

School—About Israel, his own people.

Superintendent—How much was he interested in them?

School—He said, "I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh; who are Israelites."

Superintendent—If Paul was so interested in Israel, in whom ought we to be interested?

School—In the people of Mississippi.

Superintendent—How may we show this interest?

School—By giving to and working for State missions.

Superintendent—What is our lesson about today?

School—About Jesus going from town to town in his own country, among his own people preaching the gospel.

3. Superintendent—Let us now have the lesson read:

Juniors and adult men read Mark 1:14-20.

Intermediates and adult women read Mark 1:35-39.

Seniors read Matt. 4:23-25.

4. Prayer by superintendent.

Recitation (Junior boy or girl):

Thrice Welcome.

A greeting we give you, good people,
We're glad you are with us today,
We'll ask you to join in the singing,
We'll ask you to join when we pray.

With earth in its radiant beauty,

We'll join in sweet greetings to you.
Oh, may every soul burst with rapture,
And shine in His glory anew!

Again we extend you a greeting,

Thrice welcome, good people, we say;
May all the sweet joys of the season
Be yours, on this glad Mission Day.

—Mrs. E. A. Schroll.

(Used by permission of Fillmore Music House, Cincinnati, Ohio.)

6. Song—Missionary Hymn—Selected.

7. Praise—Acrostic, "Our State for Jesus."

(In this exercise use sixteen boys and girls who are large enough to speak distinctly. It ought to teach a lesson and be a praise service also. Let each of the sixteen have a large cardboard letter made attractive in some way. Let them arrange themselves in order and hold the letters aloft while they repeat the verses.)
O worship the Lord in the beauty of holiness;
fear before Him, all the earth.

U nto Thee, O God, do we give thanks, unto
Thee do we give thanks; for that Thy name
is near Thy wondrous works declare.

R ejoice in the Lord, ye righteous; and give
thanks at the remembrance of His holiness.

S urely His salvation is nigh them that fear

Him; that glory may dwell in our land.

T hou hast forgiven the iniquity of Thy people,
Thou hast covered all their sin.

A mong the gods there is none like unto Thee,
O Lord; neither are there any works like
unto Thy works.

T hou shalt guide me with Thy counsel, and af-
terward receive me to glory.

E vil men understand not judgment, but they
that seek the Lord understand all things.

F or the Lord is our defense; and the Holy One
of Israel is our King.

O give thanks unto the Lord; for He is good;
for His mercy endureth forever.

R emember, O Lord, Thy tender mercies and
Thy loving kindnesses; for they have been
ever of old.

J ustice and judgment are the habitation of Thy
throne; mercy and truth shall go before
Thy face.

E vening, and morning and at noon will I pray
and cry aloud; and He shall hear my voice.

S ing unto the Lord, O ye saints of His, and
give thanks at the remembrance of His
holiness.

U nless the Lord had been my help, my soul had
almost dwelt in silence.

S urely goodness and mercy shall follow me all
the days of my life; and I will dwell in the
house of the Lord forever.

Recitation—

Praying and Paying.

Now isn't it funny! When people have money

To spend on themselves every day,

Why are they so sure to be too poor

To do more for missions than pray?

It's only quite fair to back up one's prayer

With money and service, too;

Prayers are all right; but a pocket book tight

Won't help much to get them through.

And if there are any who can't give a penny

For the gospel work in our land,

Then how can they go to the picture show?

I really don't quite understand.

If we'd pay as we pray, and work every day

To send the glad tidings around,

The world would be bright with Jesus' own
light,

And peace and good-will would abound.

—Mrs. Carrie B. Adams.

(Used by permission of The Standard Publish-
ing Co., Cincinnati, Ohio.)

9. Lesson—Studied by classes twenty min-
utes.

10. Song—"Jesus Loves Me, This I Know,"
Gospel Hymns, No. 724. By beginners and pri-
maries.

11. Recitation—"Our State for the World."

(Let this be rendered by three intermediate
pupils, a stanza each, giving the last in concert.
In nearly all the states you can substitute for
"Our own State" the name of the state and not
destroy the meter—e. g., "Carolina," "Virginia,"
"Missouri," etc. For "our dear beloved State"
repeat the name of the state.)

"Our own State" for the world we sing,

But in no worldly way;

"Our own State to the Lord we bring,

And fervent for her pray;

God make her true, God make her pure,

God make her wise and good;
And through her may the Christ make sure
Man's world-wide brotherhood!

"Our dear beloved State!"

'Gainst wrong thy might be hurled;

For thee we lift our loud huzza—

"Our own State" for the world!

Oh, broader than her wide domains

Be her designs divine;

And richer than her golden veins

Her charities benign;

Firmer than buttressed mountain tower

Her fixed faith in thee;

Her triumphs nobler through thy power

Than gain on land or sea!

"Our dear beloved State!"

'Gainst wrong thy might be hurled;

For thee we lift our loud huzza—

"Our own State" for the world!

Great God, "our own State," for the world,

And all the world for Thee!

Christ's banner o'er all lands unfurled

In high expectancy!

Fair day of God, speed on, speed on!

Speed truth and peace and love,

Till all below for him be won

Who reigns o'er realms above!

"Our dear beloved State!"

'Gainst wrong thy might be hurled;

For thee we lift our loud huzza—

"Our own State" for the world!

—Adopted.

12. Song—Selected.

13. Recitation—"Our State."

We thank Thee, Lord, for this fair State,
For rolling plains and mountains great,
For noble rivers, flowing free,
From mountain source to mighty sea;
For all the glorious forest trees,
That softly sway in every breeze;
For golden grain and wealth of mine,
For countless flocks and herds of kine,
We thank Thee, Lord!

We thank Thee, Lord, and humbly pray,
That Thou wilt guide our future way;
That, as a State, we may yield
Unto the scepter Thou dost wield;
That every soul may consecrate
To Thee, the powers Thou didst create.
And thus to man the blessing be,
With all the glory unto Thee!

We pray Thee, Lord!

—Adapted.

14. Song—"Our State for Christ." Tune,
"America."

"Our State for Christ!" we cry,

We lift this banner high;

In God our strength.

Oh, that His story told,

By champions firm and bold,

Would bring within the fold

Our State at length.

"Our State for Christ!" we cry,

And lift to God our eyes

In fervent prayer

Our gems to Him we bring—

And every treasured thing

A grateful offering

To Him we give.

"Our State for Christ!" we cry,
O, Christians, let us try
To faithful prove.
O, let us strive and pray,
And labor, ere the day
Shall vanish quite away,
To spread His love.

15. Address—"State Missions." (Let a representative of the young men's class give the facts about State missions as shown on poster No. 3.)

16. Song—"Loyalty to Christ."

17. Offering—Taken from those who did not contribute in the classes.

18. Recitation—"Our Offering," by six to twelve boys and girls.

(1) First pupil—

"We bring our gifts to Jesus, and lay them at His feet;

O give them, Lord, some work to do,
Some holy service sweet;
Our hearts, our lives, our offerings take,
And bless them for our Savior's sake."

(2) All in concert—

"Cheerful givers, now we bring
Willing offerings to our King.
Many offerings, though but small
Make a large one from us all."

(3) Second pupil—

"Dear Jesus, our offerings we bring Thee,
And ask for Thy blessing today;
Without Thee our gifts can do nothing;
Oh, make them of service, we pray!"

(4) All in concert—

"Dear Jesus, we children would bring Thee,
Not only our offerings today,
But hearts full of love, and hands willing
Thy teachings each day to obey."

*19. Secretary's Report—(Answers to questions by the superintendent.)

How many members in our church?

How many are enrolled in our Sunday School, including the home department?

How many of these are our church members?

How many of our church members are not in Sunday School?

How many people in reach of us who ought to be in our Sunday School?

How many new pupils in our Sunday School during September?

What is our offering for State missions today?

20. Let the superintendent publicly put the actual figures for attendance and the collection on the announcement poster over against the "Aim."

21. Address—"Why Church Members Ought to Go to Sunday School." (Brief statement by pastor or other selected speaker.)

22. Closing Song—"God Bless Our Sunday School." Tune, "America."

"Dear Father, wilt Thou bless,
And lead in righteousness
Our Sunday School?
Grant that each soul may be
Striving continually
To praise and honor Thee.
God bless our school!"

"Tis here we love to meet,
About our Savior's feet,
Our Sunday School;
Now hear us while we pray,
On this sweet Sabbath day;
Take all our sins away;
God bless our school!"

* In schools where the Graded Lessons are used today is the time for promotion day. In lieu of the remainder of the program let the secretary make his usual report, and let necessary promotions be made. Each school will work out its own plans. For information, see Beauchamp's "The Graded Sunday School,"

pages 35 to 38. Where there is preaching, the pastor will allow an overlapping of the two services. Where there is no preaching there is ample time for both parts of the program.

HOW TO INCREASE THE ATTENDANCE 25 PER CENT.

I. Enlisting the Unenlisted.

1. Feel the need for it. Look about you and see how many people do not go to Sunday school. Try to realize that if the Sunday school is helpful to those who go, it will also be helpful to those who now stay away.

2. Think of those who ought to go:

(1) Members of the local church.

(2) Members of the denomination with membership elsewhere.

(3) Non-church members who prefer your Sunday school.

(4) Non-church members, with no church preference, not attending any Sunday school.

3. Find out about these four classes. If possible secure an outline map of the territory of the local church, divide the same into four or more districts (in each district there should be not more than twenty homes), and secure a committee of two for each district. Describe each district upon a plain white card, if possible give drawing of the same, and number them consecutively.

Call a meeting of all who are to help in the work at a central place (the church) at a definite time; assign and give description of territory to each district committee, also census cards and instructions, following suggestions given below.

The number of cards needed to make the canvass will be about 30 per cent. more than the white population. The above committee can be made permanent and utilized in reaching the unenlisted by personal visits.

4. Form of the card.

Name

Address

Age

Member of what church

Attend what Sunday school

Church preference

Print this on manilla or white cardboard 2½x4¾ inches. Possibly you can secure these from your State Sunday School Secretary cheaper than you can have them printed. If you cannot get the cards, rule a blank book and secure the data in it.

5. Make a house-to-house canvass.

Visit every house.

Make an individual card for every person.

Write plainly.

Get the age—with adults simply write "Adults."

Name the church, and its location, of church members.

Be careful to get an expression from the parents of young children who do not attend Sunday school as to their preference for them. This right of the parent should be respected.

Be sweet.

Extend a cordial invitation to all.

Any other information which may be valuable to the pastor, superintendent, or teacher may be recorded on reverse side of the card.

11. Grading Your Constituency.

Your constituency consists of everyone who ought to be in your Sunday school from the four groups named above.

Select from the cards the four classes, and arrange them in packages by departments in the following order:

Cradle Roll, 0-3; Beginners, 4-5; Primary, 6-7-8.

Juniors, 9-10-11-12; Intermediate, 13-14-15-16.

Seniors, 17-20; Adults, 21-up.

Make three complete copies of these lists, one for the pastor, one for the superintendent, and one class list for the teacher of each class.

Beginning with age nine indicate those who are not church members by sign X. In very small schools arrange for classes by departments

named above. The school with perfect grading will have in the Beginners and Primary Departments at least one class for each age.

In the Junior and Intermediate Departments two classes for each age, boys and girls in separate classes.

In Senior Department one class each for men and women.

In the Home Department those above the age of three who cannot or will not attend the school.

For fuller information about Grading, see lessons two and three of Division I of the "Normal Manual," the tract on "Grading a Sunday School," this is free, or Beauchamp's, "The Graded Sunday School."

III. Organizing for Enlargement.

It is useless to enlist people for the Sunday school unless we make a place for them suited to their needs. Thousands are won for the Sunday school and then lost because we do not do this.

The superintendent will call a meeting of the officers, teachers and pastor for the purpose of planning an organization for the school, upon a basis of the returns as shown by the house-to-house canvass. Select officers and teachers, secure their consent to accept the assignment. This done, you are ready to grade the school, which will be accomplished by simply grouping the pupils in the building according to your plan of organization.

Remember, the organization of the school should be planned on a basis of the possibilities, and not on a basis of membership.

In selecting teachers try to find those who will specialize in teaching the lessons of a given grade or department. Let the school furnish them with helpful books on their work.

Our Sunday School Board now has "Graded Lessons" through the second grade Senior. If not now using any of these, begin with October at least through the Primary Department and the Junior if possible.

Finally, remember, your organization will not work itself. Officers, teachers and pupils must get busy and keep busy in reaching the people and holding them for the Sunday school. You will need a classification officer to grade new pupils. He may be an Associate Superintendent. Of course a year hence you must have Promotion Day if you wish to keep your school graded.

IV. Why Enlist Church Members?

We want all the people in Sunday school, but first of all we need our own members. If they are enlisted, there is little difficulty in reaching others.

1. What the Sunday school will do for the church members.

(1) It will ally them with the teaching function of their church—a fundamental activity.

(2) It will give them a plan of systematic Bible study in addition to their devotional Bible reading.

(3) It will help them to "Grow in Grace and Knowledge of Jesus Christ."

(4) It will give them vision in the Lord's work.

(5) It will give training for more efficient service in all kinds of Christian work.

(6) It will furnish an opportunity for public worship every Sunday in those churches that have preaching only once or twice a month.

(8) To parents it will prove a valuable help in rearing their children in the Lord.

2. What the church members ought to do for the Sunday school.

(1) Provide suitable buildings and equipment.

(2) Be present to give the Sunday school dignity and strength.

(3) Give to the enterprise their counsel and moral support.

(4) Put into the Sunday school the same business principles which make for success in their own affairs. We may need more religion in business, but we need more business in religion just as badly.

(5) Furnish to every officer and teacher the heartiest sympathy and co-operation possible.

(6) Join hands with pastor and other Sunday school workers in a real soul-winning campaign.

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EDITORIAL.

BREATHING EASIER.

The country is today breathing easier because the threatened strike of the railroad trainmen did not materialize. It is impossible to estimate the damage that would have resulted to every line of industry and the suffering that would have befallen the whole nation if the men had quit work. Surely they themselves could not have realized what it meant to them and to their families and to all others if they had carried out the strike order. How manysoever may be the benefits of unions among working men, and there are many, there is one harmful accompaniment which is greatly to be deplored and which should be carefully guarded against. Men do not act with the same deliberation and sanity when they act in concert. They are a great body controlled not by their own individual wills, but by some force from without. Men en masse are like cattle in a herd; they do not choose and decide and move for themselves, but are moved upon by the spirit of the whole body. Anybody who has seen a herd of cattle driven will easily see that this is true.

This may be at times a wholesome condition for there may be an excellent *esprit de corps*. This will make a great army a magnificent organization, a very effective machine. A workmen's union may be so manipulated as to accomplish most wholesome results. But that same army which alone time manifests a splendid *esprit de corps* may upon another occasion lose its moral and be stampeded into doing a thing that is utterly self-destructive as well as regardless of the interests of the commonwealth. It is very doubtful if the men who threatened the strike had considered their own interests and that of their families as well as of the public, that they would have thrown up their work.

Does some one say, "But the men were permitted to vote on the question and they did vote for it?" In a way that is true, but in another it is not true at all. For they were influenced consciously or unconsciously by the overshadowing organization of which they were a part. It was a sense of loyalty to the cause and not a regard for their personal welfare that determined their vote. It was a sort of fear of being charged with being untrue to the organization, a fear that they would not in the eyes of all labor unions be counted game to take a risk and undergo the necessary hardships. The invisible spirit of the mass took possession of them and they became swayed by it, good or bad. There are men who would join a mob to lynch a man who would not deliberately and personally shed blood. The sense of responsibility is divided and lessened or wholly lost. Men lose their heads and their bearings at times by being swept along by the crowd.

These things are written in the interest of

all concerned in labor organization and industrial problems. They are said because what we faced a week ago will doubtless be faced again, and maybe many times. Labor organizations will continue and doubtless will need to continue. Labor troubles are not all settled yet and will be some time on our hands. The unions which have served a good purpose may themselves become a serious menace to the very parties they serve. Fire is a good thing to cook with, to warm by and to run machinery, but Baltimore and Chicago and San Francisco have suffered sorely from fire. We can't do without it but we dare not let it get from under control or there is a fearful cost to pay. We may highly value an institution without being blind to its limitations or its dangers. Indeed the more potent an agency for good it is the more possible injury it may do. The sense of power which one feels and glories in should be accompanied with a corresponding sense of responsibility. This differentiates a strong wise man from a brawny idiot. The former is a tower of strength to the oppressed; the latter is a terror to the defenseless.

WILL IT LAST?

Will the peace that we have today in the railroad world be permanent or is it a temporary makeshift. It is not due to the goodness of the railroad managers, nor yet to that of the brotherhoods that we have now the trains in operation and other business as usual. Either party seemed willing to sacrifice the interests of the public to carry their own point, to jeopardize the welfare of the many for the profit of the few. The real merits of the controversy have been hard to get at, each party being able to see only his own interests which were at stake. What concerns not only the two parties to the controversy but the whole public now is to know whether this present adjustment of differences between employees and employers is permanent or whether it is a mere temporary make-shift.

There is just one answer to that: If it is settled upon the basis of right and justice it is forever settled. If it is settled upon the basis of expediency it will soon be unsettled. This writer does not claim expert knowledge of industrial conditions, and is not prepared to be adviser or arbiter in disputes between labor of one class and that of another, for all are laborers. But he has been an interested observer and student of present conditions without being consciously partisan. There has been a genuine desire that suffering and loss should be avoided, but there has been a yet stronger desire that righteousness should prevail and justice be done.

It is hardly possible for the parties at interest in this dispute to view the matter without bias and there has evidently been a large element of pigheadedness exhibited in the mismanagement of it. In the first place it ought to be evident that the interests of employers and employees are one. There ought to be some way in which they can be brought to see eye to eye instead of teeth to teeth. The management ought to be so open and the accounts so clear that everybody could know what the profits of capital and the rewards of labor are just and proportionable. If necessary let a commission be created by Congress to know and make known the facts. It ought to be known whether these particular men are or are not getting proper wages as compared with other men of like equipment and responsibility. To make known the facts would prevent much of the trouble for the public must form an intelligent judgment, and its verdict is apt to be just. The hope of winning by either party will depend more upon public opinion than any other factor.

The sympathies of the average man are always naturally with the "workmen," and the workman and his organization generally bank heavy on that. But sometimes it is overstrained, and may recoil to his injury. There were several things in the recent dispute that made it difficult for the trainmen to retain the support of

the public. In the beginning they announced that they would not submit their demands to any court of arbitration. They not only delivered an ultimatum to the managers but to all the world, that they would hear to nothing but the granting of their own demands, would listen to nobody, nor submit to any overtures for settlement. Now when a party at interest constitutes itself witness and judge and sheriff it defies constitutional government and resorts to autocratic will and appeals to force. This is contrary to the genius of Americanism and of all government except despotism.

Then intoxicated with a sense of power they held the threat over Congress of a nation-wide disaster if the law was not made to suit them. It may have been right for Congress to yield to the demand at the moment, even as it is wise for a traveler to submit to a highwayman and give up his purse rather than lose his life. But there must be a sense of national humiliation that such a condition is possible, and a determination that such conditions shall not continue and such an incident recur. This is not to pass judgment on the justice or injustice of the demands that the brotherhoods made upon the railroads, but to deplore the fact that the questions at issue could not be investigated and the truth discovered. On the other hand the public and the nation is put to the humiliating experience of surrendering whether or no to a threat of force.

We have escaped for the time being the calamity which threatened but surely we have passed the period in the world's development when force settles disputes. It will therefore be exceedingly surprising if the whole matter does not have to undergo the review of the courts, and the search light of public investigation and an open verdict from the people. The whole question will be sifted as to justice between the railroads and the brotherhoods, also as to the comparison of their wages with those of other workmen, of the hours in which all are employed, and as to the right of Congress to fix wages or the hours of employment, as to where the limit is in this matter, who shall be allowed to work over eight hours, whether it includes doctors and preachers and Congressmen and farmers. Again as to what interest the public has in strikes, whether men can be forced to quit work, or may be permitted to quit without warning where the public is concerned. We are in the midst of new and serious and complex problems. It is no time for threats of violence or partisanship or demagoguery. It is time for real thinking and genuine restraint.

THE FOURTH DIMENSION.

We have sought in vain to understand the mathematics or the psychology of the modern fourth dimensionist or to get acquainted with him personally. But there is a clear impression of one a long time ago who believed in the four dimensions and who sought to attain them in his own experience, and earnestly endeavored to bring others into the realization of them. Paul in writing to the Ephesians records his prayer in their behalf that they may be able to "apprehend with all Saints the height and depth and length and breadth." This is only a part of the prayer, all of which is rich and full in its compass of intercession.

Prayer is often the best exponent of one's own experience, showing the degree of his spiritual attainment and furnishing the key to his real desires. If somebody has not written it there awaits a great opportunity for somebody to write a book on Paul as a man of prayer. There is indeed a series of sermons by Alexander Mac Laren on "Paul's Prayers" which covers a part of the ground. But this is another story. This is just one petition in one of his prayers, but it covers the whole range of Christian experience and activity, and sounds the height and depth, measures the length and breadth of life and eternity. Whatever Paul was, he was not a one sided man; he could not be that and pray this prayer. If there is such a thing as the

fourth dimension he had discovered it. He not only "stood four square," but he had the sense of solidity in his apprehension of truth and experience and activity. No man can really pray for something for other people, as he did in this instance, unless he was in some measure himself in possession of it. The only way to know of it is to have felt the force of it in his own heart.

It is desirable to be clear in speaking of this four dimension Christianity and yet the very language of Paul's prayer does not encourage us to believe that we can know all about it. He does not ask that they may be able to comprehend, but "apprehend what is the breadth and length and highest depth." No man can fully measure with his mind what Christianity is or means any more than he can fully take in Jesus its author. We do well if we can realize its bigness and many-sidedness without endeavoring to limit it by measuring it. None of the apostles had ever gone around its fulness. They often spoke of it as a "great salvation," they were amazed at the "fulness of him that filleth all things." They said "we are made full in Him." They prayed that the disciples might be "filled unto all the fulness of God." They stood amazed at the vision of 'eternal life.' They spoke of the wonder of the angels at the "manifold wisdom of God," as He unfolded his plan of redemption. But all of them, like Paul, knew that they had "not yet laid off that for which they were laid hold on by Christ Jesus." They were still willing to count all things but loss for Christ that they might yet know Him. Can you take in the sea at a glance or comprehend the beauty and wealth of the mountains in a moment? These are but little in comparison with the greatness of truth and grace revealed in Jesus. "As the heavens are higher than the earth," this begins to be the measure of his mercy toward us. These almost infinite spaces, across which the swift passage of light requires centuries and centuries. These alone can begin to give us some conception of the height and depth and length and breadth. If we cannot comprehend it, let us begin in some degree to apprehend it.

But let us keep in mind that apprehending is not simply an intellectual exercise. It is not done by the mind being expanded through the mere measurements of physical spaces, even with the measuring rod of the light's velocity. It is not a metaphysical expansion of mind to understand a great purpose or a great character, of which we are mere observers and students. To apprehend may not be as much in one way as to comprehend, and yet in another it is more. It is to take hold of a thing or person so as to be affected by it, to be acted upon to be moved and borne along, to become a part of it, to be assimilated to it. Just as the pole on a trolley car touches the wire above and is immediately in its grip and under its control, and brings everything in the car under its power.

So to "apprehend with all the Saints what is the breadth and length and height and depth" is to realize the magnitude of the work and purpose of God of which you have become a part, to accept the bigness of the plan of God for the world, the breadth of its scope, the length to which it goes, the depth of experience which it reaches and gives. The height of aspiration and attainment which it provokes, produces and requires. There is no necessity or place for littleness and narrowness in the Kingdom of God. But remember that bigness and broadness are not produced by ignoring or denying the truth, but by believing it. No man can be as big and broad as he ought to be and as God intended him to be if he rejects or despises any of God's truth. The way to littleness and narrowness is the rejection of the truth. Every truth and every part of it is necessary to the making of a mature man, to reach the measure of the stature of the fulness of Christ.

But the sphere and atmosphere in which we may hope to "apprehend" is love; "that ye being rooted and grounded in love may be able to apprehend." Vision and realization of this solid

sixfaced Christianity is possible only when we live in the love of God and have His love in our hearts for all Saints and all men are we prepared to appreciate and participate in His manifold ministry. Then all opposition or indifference to any form of service to men will change to zealous interest in their behalf whether it is called missions or education, or orphans home, or hospitals, or social service, or Sunday school or women's work or young people's work. For this apprehending must be done "with all Saints," young and old, male and female. It is a work of co-operation, and that not of a single congregation but many. Let there be the fullest fellowship of the truth and the largest fellowship of service.

Pastor Young was assisted by J. M. Metts in a meeting at Anguilla, B. F. Hudson leading the singing. There were four additions.

Montgomery County Association (new) meets at Bethsaida Church, 12 miles south of Kilmichael, October 31st, Tuesday after fourth Sunday.

Pastor Roebuck was assisted in a meeting at Carson Ridge Church near Ethel by Rev. T. J. Latimer. Twelve were added to the church, nine by baptism.

The second annual convention of the Baptist Student Missionary Movement will meet in Louisville, Ky., January 31st to February 4th, 1917.

Dr. C. M. Thompson of Hopkinsville, recently helped in a meeting at Hodgenville in which there were seventy added to the church, fifty-four of them by baptism.

We are sorry to hear of the continued ill-health of Dr. J. M. Frost. He came to the kingdom at this period of our work for an important task and it has been nobly done.

The Baptists of New Mexico have three boards, one for missions, one for education and one for philanthropy. Their state paper is advocating consolidation into one board.

Rev. G. W. Holcomb assisted Pastor B. S. Penton in a meeting at Spring Hill Church for six days. Fourteen were added by baptism and the church greatly revived.

Missionary J. G. Chastain is doing enlistment work with the pastors and churches around Jasper, Ala. They are to close the present campaign about the middle of September.

Pastor T. L. Holcomb writes from Pontotoc: "Our meeting moves on with power. Reaching a large section of the country. Nearly one hundred professions. Will close September 4th.

Jesus said "On this rock I will build my church;" not "on this mush." It is hard to build a church on a foundation or out of material in which there is no conviction and no courage to have convictions.

Further evidence of the need of a board to equalize taxes is seen in a report from one of the best towns in the state that the assessor could secure an assessment of \$10,000 of money deposited in banks the first of February, whereas the banks reported about that time \$2,000,000. "The world lieth in sin."

H. B. Taylor, the pastor at Murray, Ky., and editor of News and Truths gave away books to more than one hundred young preachers in his state, to all in West Kentucky whose names were sent him. This is a gracious and far-reaching work which he says he was able to do through the goodness of God. Some others ought to learn the secret.

Evangelist E. S. Pool assisted Pastor D. W. Bosdell of Mobile, Ala., in a meeting last week. They were formerly co-laborers in Mississippi.

I. H. Anding, Summit, says, "Our meeting at Sontag closed with happy results—nine baptized and five received by letter. An octogenarian was baptized. Brother R. H. Purser handled the word of the Lord with demonstration and power of the Holy Spirit."

Miss Effie Chastain, who spent last session attending the Louisville Training School and the summer resting at Blue Mountain, Miss., left last week for Havana, Cuba. She will enter immediately upon her duties as missionary of our Home Board.

During the meeting at Valden last week one of the young men, Lloyd T. Grantham was licensed to preach. He is sent forth by his church with commendation of his character and approval of his purpose. He finished the course at the high school in June and will enter Mississippi College next week.

The meeting at Valden last week in which Pastor Derrick was assisted by the editor seemed to get hold of the church members. We were told that the attendance was unusually good. The fellowship with them was greatly enjoyed and there were many who spoke of the helpfulness of the meeting. Only two were received by letter.

The State Board of Health reports that the number of cases of pellagra in Mississippi for the months of April, May, June and July this year, were less than half the number reported for the same period last year. This is due to the discovery that it is a dietary disease and may be prevented and in many cases cured by a balanced diet.

An exchange calls to mind that the great fire in Baltimore a few years ago which cost the insurance companies fifty million dollars, besides its cost to individuals, was caused by a cigarette and quotes a fire-insurance expert of California to the effect that from five to ten per cent. of the losses by fire is due to smoking—millions a year to Moloch the fire god, which ought to go to the extinguishing the fires of hell.

And now comes a brother Duke of Florida to "help those women" who want to do anything a man does, to give us the information that the story of Eve's being made from a rib taken from Adam's side was simply a dream of Adam and its interpretation is that woman has all the privileges of a man. The tendency of those who do not accept the plain Bible statement about women keeping silent in the churches, is to make the Bible a back number or a volume of fairy stories.

The Religious Herald editor is in trouble and we hasten to help our brother out of at least a part of his trouble. He wants to know why it is that the women being members of Baptist churches all over the South with full privileges of membership, "yet with rare exceptions not a district association or a state convention in the South, as we are apprised, will admit a woman to membership." The answer is the same as to the query why it is that a live fish being put into a pail of water does not increase its weight, namely it isn't true. We have known many associations in Mississippi and have never known one which excluded women from its membership, and have known many which had women as members. The State Convention of Mississippi also has women as messengers on the same terms with men. We have also been members of conventions and associations in other states and have never known them barred from membership. The Herald's difficulties are at least partly psychological. But this is a different question from women speaking in mixed assemblies.

THE FIELD GLASS

STATEMENT ABOUT THE NEW MISSIONARY MAGAZINE.

Owing to Dr. Frost's recent illness, the announcements which would have been made earlier regarding the new missionary magazine have been delayed. I am sure the delay, under the circumstances, will be pardoned.

Immediately after the convention last May, the Sunday School Board took up the question of the new missionary magazine to take the place of the Foreign Mission Journal and the Home Field, as instructed by the convention. It was impossible to formulate a definite policy until after the meeting of the three boards at varying dates in the month of June, and until after a conference with representatives of the boards at Richmond and Atlanta. Such conferences were held late in June and the matter was taken up by the Sunday School Board at its meeting in July, which was the first opportunity for giving it attention. Even then the plans could not be made final, but had to be referred back to a committee.

When the board had determined its general policy it faced the prevailing conditions in the paper market. Not only has the price of paper advanced, but dealers now refuse to make contracts for, delivery short of ninety days. The board was therefore faced with the fact that whatever its desire might be it could not get supplies of paper to undertake the issuance of the new magazine before the November issue. Arrangements were accordingly made with the boards at Richmond and Atlanta to continue their respective journals through the October issue, the Sunday School Board to begin its publication with the November issue, as stated above, though we hope this may be ready early in October, and be available for use in securing subscribers.

The new magazine will bear the name of "Home and Foreign Fields." We will depart from the conventional magazine form and adopt the modern large size magazine page, 8 1-2x12, thirty-two pages and cover, without advertising, the equivalent of a sixty-four-page magazine of old form. The price of the magazine will be fifty cents, with no reductions for clubs. Space will be given for each of the boards, the W. M. U. and the Laymen's Missionary Movement to report its own work in its own way in each monthly issue. The main body of the magazine, however, will be given up to interesting missionary matters of general interest and we shall have a young people's department conducted by Miss Elizabeth N. Briggs.

A frank conference with the representatives of the Woman's Missionary Union in regard to "Royal Service" developed the fact that they did not feel authorized to abandon that journal. It was also plain that the service which they rendered was largely of a technical character in furnishing material for their programs. It was, therefore, agreed that they would give us the heartiest co-operation in the new magazine and would use it as the medium for reporting their work and exploiting their plans for advancement, leaving until next May the question of consolidation.

The Sunday School Board is now putting the lists of subscribers in shape to make a new mailing list for the new journal. All paid-up subscribers will be carried to the date for which they were originally entered. This means, of course, that all clubs which have been secured under the old conditions will be carried to completion. We hope that pastors and others will take up in earnest the work of soliciting clubs for the new magazine. We shall be glad to give other information at any time and by the middle of September we expect to put into op-

eration active plans for securing the co-operation of pastors and missionary leaders.

In our plans so far we have had the most hearty co-operation of all the officials connected with the Foreign and Home Boards and the new enterprise starts on its way with the good wishes and sympathy of all our missionary forces.

The Sunday School Board realizes that this new magazine will require additions to its forces. The peculiar conditions which have prevailed have interrupted to some extent progress in this direction. We are hoping, however, that we may before long perfect arrangements to assure effectiveness in the additional editorial work made necessary by this new magazine.

I. J. VAN NESS,
Editorial Secretary.

MEETING OF MEXICAN MISSIONARIES.

The work of Southern Baptists in Mexico is divided for convenience into "The North Mission" and "The South Mission." By order of the board, these missions meet once each year, spending two or three days together engaged in counsel and prayer. A business meeting of the North Mexican Mission has been called to convene in San Antonio, Texas, September 13. It is important that all the members of the mission be present, two years having elapsed since they have had a meeting. Most of the men have remained on the field or in close touch with the work during the war. This will enable them to bring to the coming meeting information at first hand. We missionaries hope to be able to return to Mexico at an early date; this makes it all the more important that we take time by the forelock and make a thorough and critical survey of the field and the present situation. Much wisdom, care and deliberation must be exercised in reconstructing the work and re-distributing the workers, both native and foreign. We beg an interest in the prayers of the brethren in the home land.

J. G. CHASTAIN.

CLARKE MEMORIAL COLLEGE OPENING.

The college will open its next session Wednesday, September 13. The buildings are being repaired and renovated, and the campus is being stripped of its weeds and rubbish. The president's family has moved into the girls' dormitory, and the most of the teachers are on hand or near by. We have not done all that we would like to have done in the way of canvassing for students, but we feel that we have done all we could do, and we are praying God to bless our efforts and the efforts of our friends. Let every one who reads this breathe an earnest prayer to God that we may have a successful session for His glory.

Let those who expect to come, be here Tuesday night or early Wednesday morning, so as to be here for the opening exercises.

We are inviting some good men to be with us then and make the occasion worth while. We hope to supply students with books at once and get right down to work. If you can't be here at the opening, but expect to get in a little later, do us the favor to drop us a card telling us when to look for you.

Praying God to bless our schools and all our work, I am,

BRYAN SIMMONS.

BLUE MOUNTAIN BREEZES.

We changed the date of the opening of our forty-fourth annual session from September 6 to September 20. This was made necessary by the utter uncertainties caused by the threatened railroad strike. Our patronage is widely distributed, covering about a dozen states, and it was necessary for us to fix a definite date on which the people could depend. We had advertised special cars, schedules, etc., for September 4 and 5. The same arrangements have been made for September 18 and 19. Let all our friends take notice that we open on Wednesday, September 20.

Our prospects seem flattering for a fine opening.

The Mississippi Heights Academy for boys, at this place, opens September 4th, as previously arranged. Professor Brown expected to get most of his boys in before the hour fixed for the strike.

Dr. W. E. Farr, our future pastor, has moved his family to Blue Mountain, but expects to continue his work for the Education Commission until November first.

Cordially,
W. T. LOWREY.

HOW LONG TO PREACH.

Our contention is that the Spirit of God, and not the clock, should determine the length of a sermon. D. L. Moody preached short sermons, and they were mightily blessed. They suited the man and his purpose. The man in America who preached to more people during twenty years than any other man of his day was the Rev. Samuel P. Jones, the evangelist, and he rarely preached less than an hour. He went from his knees to his pulpit, and believing that he had a message from God he delivered it in his own personal way. The man who is now preaching to more people than any other man on earth is Rev. William A. Sunday, and his average length is an hour, though he sometimes goes beyond an hour and a half. It is not because he uses slang and startles the people by sensational methods—that sort of thing does not last long, even in America—but it is because the people have learned that he has a message worth hearing, which he delivers in his own individual manner, without regard to conventionalities. For William A. Sunday to pack his sermons into half an hour would be to squeeze them to death.

About thirty years ago an American journalist visited many churches in London, and in reporting his observations he declared that the size of the congregation was in direct proportion to the length of the sermon. When the preacher gave a sermonette there was always a congregationette to hear it. Charles H. Spurgeon preached an hour to a congregation that crowded the Metropolitan Tabernacle, while hundreds eager to listen an hour were turned away. Dr. Joseph Parker preached an hour in the City Temple to a crowd that taxed its capacity, while other hundreds, eager to listen an hour, could not get in; and Canon Liddon preached an hour to a throng in St. Paul's Cathedral that showed no sign of restlessness. After all, it is not by length nor brevity, "but by my spirit, saith the Lord of hosts;" and the length of the sermon should be determined by him to whom the preacher looks for guidance in study and pulpit. — A. C. Dixon, in British Weekly.

Pastor J. L. Robinson, Newton, writes, "To make the work what it should be here at Newton is going to require some hard work, but there are many things that make the outlook very hopeful. We begin a meeting here on September 17th, the pastor doing the preaching."

THREE SONGS APPROPRIATELY SUNG.

By J. A. Lee.

There seems to be an eternal fitness for everything, and there is a place for everything if we may find it. The thing to which I desire to call special attention just here is the eternal fitness of the singing of three good old songs.

First, in one of the Baptist churches in a prominent Mississippi town a new preacher came along and through courtesy the pastor asked him to preach, and he preached or talked and talked and talked till he had taxed the patience of the whole congregation. Finally he reached the end and called for a song and the choir promptly and very appropriately sang that good old song, "The morning light is breaking, the darkness disappears." This was just as it should have been—any preacher that would take advantage of a respectable congregation in this way should have one more song sung and welcome his departure.

Second, one of the most promising young preachers in our State was holding a meeting down on the "Little J" Railroad. They had a good meeting and came to the last day and had made up quite a nice sum for the visiting preacher, but the big-hearted pastor, wishing to give everybody a chance, suggested a free will offering and asked two of the brethren to pass the hat. As the brethren started the collection, the visiting brother turned to the choir and said sing, "Help Somebody Today." Now, this is a good old song and one of the brother's favorites, and he says he does not know why he requested the choir to sing it. I told him not to worry over the matter, for I was dead sure it was very appropriate just at that time.

Now, thirdly and lastly, the occasion was like this: A white brother had been invited to preach on Thursday night to one of the colored Baptist churches in the town in which he lived. It was during the wet season in July and the congregation was small. The brother appointed to lead the meeting was on hand and conducted the prayer and song service and when it came time for the white brother to preach, the colored leader arose and in a very dignified way introduced the white brother with words I will not try to repeat, for I know I could not do justice to the job. At the close of the sermon the colored leader again took charge and announced that he wanted some money with which to buy some oil. He invited the brethren to come forward with the cash, and as he did so he placed his coin on the table and said, "Come 'long, bredren, come 'long, for we jes' must have some money to buy ile." No one responded to this call, so he made another, and one more came up and put down his coin. A third call was made and this time it moved the white brother, who reached over the stand and put down his coin. Still another call was made, but no response.

At this juncture a good sister to my right who was one of the three who had made a contribution, raised that good old song, "Why do you wate, dear brudder, why do you tarry so lon'?" During the singing of this very appropriate song one more came forward and deposited his coin and the leader drew a long breath and said, "Well, bredren, 'spose will hafter close this 'lection, but I did hope to git twenty-five cents to buy ile wid, fer you know we can't have lights widout ile." This brought the service to a close with another speech of thanks to the white brother for his services and kind invitation to come again.

Now, preacher, look over this and learn a lesson or two.

May the Lord bless The Record and its readers.

OPENING OF SEMINARY SESSION.

The new session of the Southern Baptist Theological Seminary will begin Wednesday, October 4th. The opening exercises will take place in the Chapel in Norton Hall at 10 A. M.

on that date. All students who expect to enter should plan to be present at that time.

Students just entering for the first time should have with them license or ordination certificate or a formal letter from their church endorsing them as ministerial students. Such credentials will be required for their matriculation.

Those who come without families will find quarters ready for them in New York Hall, where the first meal in the dining hall will be supper on Tuesday evening, October 3rd. Students who bring families would do well to arrive in Louisville several days before the opening, in order to have time to secure rooms and get located before the work of the session begins.

The opening lecture will be delivered by Prof. H. C. Wayman on the evening of Thursday, October 5th, at 8 o'clock. His subject will be "The Doctrines of Sin and Restoration in the Old Testament."

SUGGESTIONS FOR AN ASSOCIATIONAL REPORT ON ORPHANAGE.

The orphanage was chartered July 18, 1894. On May 12, 1897, it rented a cottage in Jackson, its doors opened to destitute children regardless of denomination. This institution belongs to the Baptist denomination of Mississippi, vested in a board of trustees, empowered by law to hold property.

The orphanage began and operated for six years under Rev. L. S. Foster. He secured 112 acres of land in the northwest suburbs of Jackson for the sum of \$2,400. Since the car line has been extended to the orphanage, the property has been increased to perhaps \$50,000 if sold in lots; \$90,000 have been spent in improvements. They have four mules valued at \$750; hogs, \$500; cows, \$1,000. About three years ago the board of trustees bought a beautiful tract of land, 300 acres, one mile from Florence, and twelve miles south of Jackson, for \$4,500. On this farm, which with the added equipment, is worth \$8,000, sixteen or eighteen of the larger boys live and work.

Rev. J. R. Carter, of Blue Mountain, was elected to succeed Brother Foster as superintendent, beginning his work September 1, 1903. A debt of \$5,500 was paid, \$1,000 spent in improvements, and there was a balance on hand of \$1,777.51 at the close of the first year of his superintendency. At present there is a debt of \$4,000, which should be paid now.

During the nineteen years of the existence of this institution about 800 children have been received and cared for, many of whom have gone out and are filling useful positions in the world. Perhaps seventy-five have been adopted into comfortable homes. Through the generosity of friends, sixteen have been sent to college, about one-half of these finishing their course. The present buildings, which will care for about 225 children, are usually full. The crops are good. They have a school eight months out of each year. The children have been healthy the past year; no death and not a serious case of sickness. Not a case of pellagra and they think they have learned how to manage the incoming cases.

Every Baptist should visit the orphanage, when in Jackson, and get acquainted with Brother and Sister Carter and their helpers; see the boys and girls at their various tasks, in the kitchen, dining room, laundry, workshop and on the farm. A casual observer will readily see how the children are taught system, order and independence and at the same time how they are trained intellectually, morally and spiritually under Christian influence.

There is no work fostered by the Baptists of Mississippi to which the entire denomination responds more readily and more liberally than to the orphanage. It is said that the three sweetest words in the English language are "mother, home and heaven," and this institution supplies dependent ones this home. There is no cause nearer the heart of our Lord or more acceptable unto Him than caring for the help-

less orphan. By many words and deeds did He manifest His interest in the children. He gave as an evidence of pure and undefiled religion, to care for the widow and orphan in their affliction. There are many ways in which we as Christian people can carry out the will of our Master in this regard. What is grander or nobler than teaching a child that it has an immortal soul and that its life work should be to honor and glorify God? But few, if any, of our Christian homes impress on their children this great truth, as the home does which we are urging you to support.

Your committee recommends that each church appoint a committee to canvass the membership for monthly subscriptions and collect the same on the second Sunday in each month, and forward to some one whom this association shall appoint, to receive said collections, for transmission to Brother Carter at Jackson.

That each Sunday School give one Sabbath's collection in each month to the orphanage, making it if possible, \$5.00 or more per month.

That each church hold a Thanksgiving service and make a cash offering. In addition to this cash offering, let the church appoint a committee to see every member and get an offering of clothing (good second-hand clothing acceptable), groceries of all kinds, shoes, hose, mostly large sizes, and anything else that can be used for children.

That the moderator appoint some one to secure free transportation for these gifts, over the railroads in this association and into Jackson.

That our W. M. U's get up boxes of clothing each spring, fall and Christmas, and send it to them, freight prepaid.

That each church appoint a committee to secure subscriptions to the Orphanage Gem.

That our pastors and people of the several communities exercise great care in sending children to the orphanage. Send only those who cannot be cared for in any other way.

Pray for the success of the orphanage and the welfare of the children.

W. H. PATTON.

Shubuta, Miss.

STUDIES IN THE NEW TESTAMENT.

Dr. A. T. Robertson, of the Louisville Theological Seminary, has written "Studies in the New Testament," with the thought in mind of Sunday School teachers, members of Bible classes, students in schools and colleges, etc. In his preface he says, "The purpose of the book is to make the New Testament more intelligible and more easily taught to others. The connection in the whole wondrous story is duly emphasized. I love to think of the great multitudes of men and women who are eager to know about Christ and love to teach what they know." The individual student, too, may follow this book with great profit in the daily quiet Bible study. By its use one may see familiar passages stand forth in brighter light and precious truths reveal themselves in clearer understanding. The first part dwells with the Roman World B. C. 5, and Life in Palestine in the First Century, A. D.; the second part, the Life of Christ; the third part, the Apostolic History. Most heartily do we urge this little book, for class work and for a daily reading course. Paper, 35c, cloth 50c, postpaid. Address The Baptist Record, Jackson, Miss.

The New Orleans papers gave considerable space recently to a negro baptizing in the Mississippi river in that city, in which it was said that two or three hundred were buried with Christ in baptism. The daily paper in this instance may be like Cyrus who served the Lord's will though he knew it not nor meant to do it. Tears of joy stood in our eyes as we read the account of this triumph of the gospel. We are grateful for this work of grace among our colored brethren. The Mississippi river was never put to better use and we hope many of the multitude of white and black who watched reverently this baptism may follow them as they followed the Lord.

Mississippi Woman's Missionary Union Page

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Direct all communications for this department to the editor.

MISS MARY RATLIFF. Raymond
College Correspondent.

MISS M. M. LACKEY. Jackson
Corresponding Secretary-Treasurer.

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A. H. Longino, P. B. Bridges, T. J. Bailey, and M. M. Fulgham.

All societies in Mississippi should send quarterly reports to Miss M. M. Lackey, Jackson, Miss., but all money should be sent to Rev. J. B. Lawrence, Jackson, Miss., except Training School Funds, which should be sent to Mrs. W. C. Lowndes, 15 West Franklin St., Baltimore, Md.; and the Literature Fund, which should be sent to Miss M. M. Lackey, Jackson, Miss.

Baltimore, Md., Aug. 23, 1916.

Dear Friend:

Most sincerely do I regret that I made a mistake in the last sentence of article 5 on page 60 of the Union Year Book. It should read: "The use of cigarettes shall be discouraged." Will you not do me the kindness to make this correction in all of the Year Books which are still in your possession? In those states where there is a denominational paper, I shall appreciate the putting of a notice as to this correction in the W. M. U. page. I am,

Your friend,
KATHLEEN MALLORY.

And fast therefore in the liberty where with Christ hath made us free, and be not entangled again with the yoke of bondage. Gal. 5:1.

I believed, therefore have I spoken, 2 Cor. 4:13.

The real corruption of society may be, not the corrupt, but those who have held back the righteous leaven, the salt that has lost its savor; the innocent who have not even the moral courage to show what they think of the effrontery of impurity; the serious, who yet timidly succumb before some loud voiced scoffer; the heart trembling all over with religious sensibilities that yet suffer itself through false shame to be beaten down into outward and practical acquiescence by some rude and worldly nature.

"THOM."

Personal service reports should all be sent to Mrs. B. E. Kent, Forest. Please see that yours reaches her before October 20th. She will have to make her yearly report from what the societies send in. Do not fail to have your society represented in her report.

The first society reporting mission study classes was Silver Creek, in Lawrence County Association; they reported three for the year. Sisters, be sure that yours is reported by October 20th. Remember we will be rounding up the year's work by that time.

The Central Committee will meet on October 19th, in First Church, Jackson. All members are urged to be present. All associational superintendents are cordially invited. At this time the program for our State meeting will be formulated; and other business of an important nature looked after.

The State Mission Catechism is ready for distribution. Each society and each church is lovingly urged to study the catechism, along with "The State Mission Challenge," a leaflet prepared by Dr. Lawrence, which will be sent out with the catechism.

One of the finest things in our Chickasabay meeting was the giving of "The World Survey" by the Enterprise Sunbeams. Their leader, Mrs. Allen deserves special mention because of the fact that she not only prepared the children, but brought them all with her for this service.

Letters have been sent to each Associational Superintendent, and each Sunbeam leader who has reported an organization, this week. We give same in this issue. You who see it, please urge your Superintendent and Leader to reply.

Dear Miss Lackey:

"Practical religion" has had a wonderful demonstration among the women of the W. M. S. of Brookhaven. Four years ago they pledged \$2,000 toward the new church building and several months before the amount was due, it was in the treasury with a surplus. And after following the course of the "Circles" for so long a period, the good women have found they had "formed the habit" and are pursuing the same "revolutions" and are evolving the same results as for four years past. The good work is still going on. Our report yesterday showed \$33.40 and this at about the most difficult financial season of the year.

Our society also met the \$50.00 apportionment for the Training School and is now considering the \$75 asked for State Missions and yet the half is not told here.

This is to say that the writer could wish that every society would organize circles for service. It is simply individuals organized into bands of several women (more or less) with one as a chairman of each band who called and reports at stated periods—here, at each monthly program meeting. We have ten circles, or bands, and ten chairmen, and a general supervisor or chairman who has the whole matter in hand, keeps the list of circle members, advises with them and directs the work.

It is a pleasure to state that the ladies do not resort to any unusual or objectionable plan for "raising money"—they give it, and, more and more it has become a religious service.

Many of our readers may believe the above a good plan; but the writer knows through practical demonstration it is the sanest, safest, sweetest service that the women here have found in the giving of money for the Kingdom.

Sincerely,

MRS. B. T. HOBBS.

Brookhaven, August 23, 1916.

Jackson, Miss., August 29, 1916.

Dear Sister Superintendent:

The associational season is upon us. As nearly as possible the two secretaries will cover the State during this time; but it is a physical impossibility to reach each association. Hence this letter of love and greeting.

We are sure that each of you as the year draws near its close, will take a retrospective view, and make therefrom your annual report.

Will you kindly send us from the same an answer to the following questions? We need this information very much in making out a report for our office, and for the State Convention. Just fill this blank and return:

1. How many churches in your association?
2. How many churches have been organized this associational year?
3. How many thoroughly graded W. M. U.'s have you?
4. How many W. M. S.'s? Y. W. A.'s? G. A.'s? R. A.'s? S. B.'s?
5. How many W. M. S.'s have been organized this year? Y. W. A.'s? G. A.'s? R. A.'s? S. B.'s?
6. How many churches have been visited in your official capacity?
7. How many letters have you written in regard to the work?

Please add any suggestions you may think helpful and kindly reply at your earliest convenience.

With all good wishes for you in this great work, and with loving appreciation for all you have done, I am,

Most cordially your Secretary,

M. M. LACKEY.

Please give your correct address here:

Jackson, Miss., August 30, 1916.

Dear Sunbeam Leader:

Last year before the close of the Conventional year, October 31st, we decided to have a State Sunbeam banner made to award to the Band attaining all points in the Standard of Excellence and whose gifts are the greatest per capita, home uses not included.

In order to be able to award this banner we must have answers to the following questions by October 31st:

1. When was your Band organized?.....
2. Have you reached all points in the Standard of Excellence?.....
3. What has your Band given this year for Home Missions?..... Foreign Missions?..... State Missions?..... Training School?..... Orphanage?.....
4. How many children are members of your Band?.....

I trust you will fill this out and return as early as you are able to report the full year's work closing with this quarter. We hope each Band has been competing for this new banner.

With a heart full of gratitude for your leadership during this year, I am,

Your Sunbeam Secretary,

FANNIE TRAYLOR.

WEST JUDSON AND CHICKASAHAY.

Leaving Jackson on the afternoon of the 28th of August this Secretary reached Sherman next morning about 10:30 o'clock. The Association had convened and the letters were being read. At two o'clock that afternoon the women met in the Methodist church. The regular W. M. U. session was called for the following day. But your Secretary took time by the forelock and had some things to say that she trusts were worth while. Six societies reported. Two are fully graded. Two new ones organized during the year and sisters from two other churches signified their intention to go home and organize.

Mrs. McGee, the efficient Superintendent resigned, and Mrs. Langston was elected in her stead. Mrs. Bean of Tupelo was chosen as Secretary. Miss Gertrude Witt was appointed to look after subscriptions for Royal Service.

Plans for the coming year were laid out on larger scale, and we hope for great things from West Judson.

On the afternoon of the second day Mrs. Dr. Hooker of Memphis, one of our splendid missionaries for Mexico, gave a most inspiring address. Just here, Sisters, your attention is called to the fact that these missionaries who are now abiding at home have great messages for us, if we care to have them. Mrs. Hooker will gladly go to churches and tell the story of her loved field, if her expenses are paid. She cannot well be from her home for more than two successive nights. Send for her, and you will never regret it.

Leaving Sherman by auto for Tupelo where passage was taken for Stonewall, it was found necessary to spend the night—that is the middle part of it—in Meridian. Stonewall looked indeed like a stonewall at 3:45 on a dark morning. But daylight soon came, and with it Brother Hill the pastor who gave such a cordial welcome that it was good to be there.

The entire day Friday was given to W. M. U. work. We had a big crowd of women and fourteen of the sixteen societies were represented. Nearly the entire forenoon was kindly given to the Secretary who took the statistical report of the year as the basis of her talk.

Here again the long time Superintendent, Mrs. Trueman Gray felt that she must resign; and in her place was chosen Mrs. Hardy Dear, one of the most enthusiastic, whole-souled workers we have anywhere. Listen for great things from the W. M. U. of Chickasabay.

Next week the office force hopes to reach Oxford, Adoniram, Judson, Columbus and Monroe County. Remember to pray for us.

CHRISTIANITY, THE HISTORIC BASIS OF EDUCATION.

By Dr. M. D. Jeffries.

It is a fact come to be widely recognized that civilization is the product of religion. Study the civilization of any nation—China, India, Turkey, Spain, America—and it will be soon seen that the nation is what it is, to a large degree, because of its religion. Change the religion, as is taking place in China today, and the civilization will be changed.

As the subject of this first chapter it is declared that Christianity is the historic basis of education; we may go back to the days before Christianity and find that the religion of the several nations largely controlled in the development of the people.

Before the Christian Era.

In an address on "The Denominational College," President W. L. Po-teat, Wake Forest College, North Carolina, Wake Forest Bulletin, of January, 1909, gives us some very thoughtful suggestions.

"Religion is fundamental. It is the strongest and most universal of all social bonds. In primitive times men who traced their descent from the same totemic gods were brothers in a close society. Tribes having a different totem were alien. In higher stages of culture religion is the only force which can effect the subordination of the individual interest to community interest. All history proclaims religion to be the mother of nations. Moreover, community of religious sentiments and ideals is even now leveling the barriers which separate nation from nation, as the range of these common sentiments and ideals widens, and there is growing up under our eyes, co-extensively with the spread of Christianity 'The Society of Mankind.'

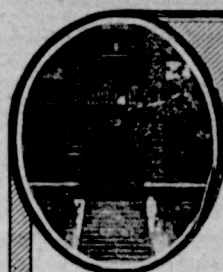
"Not only so. It must be admitted that the various elements which combine to form modern culture had their origin in religion. Medicine, the mother science, began with the priest. Astronomy was first cultivated to ascertain what the gods had to say about the destiny of man. Architecture had its birth in the piety which would fain provide fitting abodes for the gods; and painting and sculpture adorned what architecture had provided. The first poetry and music celebrated the praises of the gods. The first philosophy was theological. Morality was born of religion. A primitive man did not say to his fellow, 'I will not strike you, if you do not strike me.' They agreed rather not to strike one another before the altar. Men did not decide to be courageous. They fought for the shrine and found they were courageous. Men did not resolve upon cleanliness. They purified themselves for worship, and found that they were clean. Men did not determine to be honest. They respected the divine allotment of property, and grew to be honest. Men cherished the thought, and by degrees the thought of heaven began to get itself translated into terms of actual human life. In short, religion not only prescribes the moral code, but adds the enthusiasm and devotion which insure its observance. It defines for us our duty and gives us heart to do it. Face to face with these facts, will you tell me there is

no place, or a small place, for religion in education?"

If we look back across the sweep of the centuries we find the training of the youth of the nations largely in the hands of the priests of religion. Hindoo learning and science has been almost exclusively in the hands of the Brahmins who explained the Vedas or sacred books to the two castes next in rank. In Egypt public education was only among the priests and warriors until after the rise of the Persian and Greek dominion. As all know, the policies and ethics of the Hebrew race were founded on the religion of the Lord as given through Moses and the prophets. The prophets occupy a large place in the affairs of the nation and after the exile the rabbis established schools, many of which in the later centuries became famous. The culture of the Persians was under the care of the magi, who occupied high positions in the government of the land. There was no system of education; the plain people had very little; the magi were trained in learning and religion and warriors in military affairs and politics.

From Christ to the Settlement of America.

When Jesus came, as with the Mosaic law, so it was with education, it was not to destroy but to fulfil. Civilization under Christ has meant more and so has education.



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BOX J,



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Sold for 47 years. For Malaria, Chills and Fever. Also a Fine General Strengthening Tonic. 50c and \$1.00 at all Drug Stores.

Christ and the New Testament writers all point to higher and truer developments, self-control, obedience, growth in grace and knowledge, and loving service. During the first two centuries after Christ the Christians had no schools of their own but educated their children at home and in pagan schools. The most flourishing of the pagan schools was that at Alexandria. Alongside this there soon grew up the Christian school of the catechists said to have been founded by Pantaenus in A. D., 181,

and others followed at Caesarea, Antioch, and elsewhere, and there were during the first three centuries many strong Christian teachers, as Clement, Jerome, Cyril, Tertullian and Augustine, who taught not only theology but the learning of the day; the classical literature and philosophy. Christians were accused of being afraid of paganism. Tertullian replied, "Since it was the aim and end of early Christians to lead an uncorrupted life they could not be

(Continued on page 12)

1,200 BIBLE QUESTIONS

In Consecutive Order

Every church and every community should have one or more classes using Dr. Hill's 1,200 Bible Questions in the study of the Bible. The work arouses the greatest interest. Suitable for all. Ladies, see that a class is started, or use them in your societies.

"Our ladies greatly enjoy these studies, and appreciate the value of the splendidly arranged questions."—Mrs. S. R. Boykin, Sec'y Ladies' Aid Society, Baptist Church, Humboldt, Tenn.

"I consider it the finest course of Bible study I ever saw. The questions are asked in such a way as to instigate search in the Mine of Truth."—Rev. M. E. Davis, Pastor Baptist Church, Duffau, Texas.

Don't delay ordering the booklets, but start the good work at once.

ANSWERS printed in separate pamphlet. Sold at same prices as question books—10c, three or more \$1-3 cents each. Orders promptly filled when sent to THE BAPTIST RECORD, Jackson, Miss.

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The Five Year Program for Baptists

has for one of its objectives a decided increase in church membership. The Sunday School will be largely responsible for this increase. We cannot begin too early in the fall to muster our forces for a successful campaign.

RALLY DAY

is the time to begin. To help you in this campaign we have prepared a list of suggestions that will prove valuable. This attractive list is fully illustrated and will greatly assist you in the selection of the material you will need for this occasion.

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SEND FOR IT NOW

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and fever though not immediately dangerous, are extremely unpleasant and if neglected, may prove fatal. If you are troubled with dumb or shaking chills and fever, malaria, liver trouble or jaundice, why not safeguard yourself against such discomforts and avoid a possible fatality? Use only that which has been tried and proclaimed efficient by others. Plantation Chill & Fever Tonic and Liver Regulator is a well known reliable remedy, harmless but effective. Contains no calomel, arsenic or other dangerous drugs. For sale by best dealers everywhere, price 50c. Manufactured by The Van Fleet-Mansfield Drug Co., Memphis, Tenn.

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THE NIGHT CHURCH.

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Gives glory to God on the completion of twelve years of midnight toll for Christ and those who need Him most;

Thanks the sons and daughters of God, who by prayer and counsel, service and gifts, have aided and encouraged this work;

Invokes the continuous favor and multiplied blessings of the Almighty;

Entreats Christian people to take a more serious interest in all who are occupied in legitimate work at night, as well as in those who revel and are exploited by the evil forces that fill the night life of cities with peril;

Urgently appeals for adequate means to perpetuate and perfect efforts in behalf of those who are toiling, suffering, tempted and perishing in our city's night.

"Souls are sick,
And the souls in the dark undone."

What Does the Night Church Do?

1. Maintains the worship of God and the preaching of the gospel in Chicago's night, and seeks to bring the best thought and effort of Christ's people to bear upon the problems of the night life of cities throughout the world.

2. Distributes printed Scriptures in more than sixty languages—in thirty-one languages in July, 1916. If it did only this, it would justly rank as a Bible society.

3. Gives scientific instruction to young men on matters most vital to them, teaches them the beauty and glory of a virtuous life, and warns them of the tragic consequences of immoral conduct to themselves and their wives and children; secures medical care when necessary. If it did only this, it would be a society of sex hygiene, or a White Cross league.

4. Battled ten years to overthrow the vice districts; co-operated with the Chicago Law and Order League in the injunction suit of Philo A. Otis, which Chief Justice Olson pronounced "the Appomattox of protected vice in Chicago."

5. Initiated the White Slave crusade in Chicago in a suit before Judge Newcomer, January 31, 1907; first proposed the federal White Slave Traffic Act in a letter of our late president, Rufus S. Simmons, to President Roosevelt, August 28, 1908; with the Illinois Vigilance Association, pioneered the Injunction and Abatement Law for Illinois, which the committee of fifteen finds its most powerful weapon against commercialized vice. This and the preceding paragraph entitle the Night Church to a place among the agencies of moral reform.

6. Has rendered personal service in behalf of good morals, good government, and godliness from California to Nova Scotia, from the State of Washington to the City of Washington, from Winnipeg to New Orleans.

7. Has written or helped to write good books, pamphlets, circulars, articles, and poems, of which hundreds of millions of pages have been circulated. These figures are mathematical, nor rhetorical.

8. Antagonizes indecent theaters

as being no better than white slave dens; with the Woman's Church Federation, is steadily obtaining publicity and civic action against these obscene exploiters of girlhood; sustains a converted actress in redemptive work among theatrical people.

9. Resists organized infidelity, which maintains a constant propaganda beneath the windows of the Night Church. Among the advocates of unbelief are some men of ability to whom it is necessary publicly to render reasons for the hope that it in us. This compels us to become a Christian evidence society.

10. Has led many men, women, boys and girls from ruin to happiness and usefulness. The redemption of any one of these would be worth a thousand times the effort and expense that have been incurred—if he were your son, or she were your daughter.

"They're not our own, you answer;
They're neither kith nor kin;
They are Christ's own, He left the throne,
And died their souls to win."

FLORA.

Our meeting closed Thursday night. God did wonderfully bless our community with the gospel. Dr. J. B. Phillips, of Chattanooga, came to us on the 14th and preached throughout the entire meeting. The older citizens say that it was the greatest meeting that Flora has ever had. The gospel was preached with great power to men and women, who were in the church and it was so stirring that many tears were shed from the very beginning. Through this meeting fifteen were led to a saving knowledge of the truth, three were received by letter, making a total of eighteen.

It looks now like there is a greater day for our church because the light is breaking in as the gospel is being preached from time to time. We believe the Christian's motto should be to give the gospel of the Son of God to this world, laying aside our preconceived ideas and notions and listen to the voice of God and then sons and daughters will be born into the kingdom as we tell them the old, old story of Jesus and His love.

Whenever I can serve my brethren in any way in the work, I am yours for service.

J. H. FULLER.

Whenever You Need a General Tonic Take Grove's

The Old Standard Grove's Tasteless Chill Tonic is equally valuable as a General Tonic because it contains the well known tonic properties of QUININE and IRON. It acts on the Liver, Drives out Malaria, Enriches the Blood and Builds up the Whole System. 50 cents.

MOUNT OLIVE.

We have just closed a very successful revival here in which I did my own preaching. The church was revived and thirty-two additions were received.

I have held four meetings since coming into the State, six weeks ago, which resulted in over sixty new additions. I am well pleased with the way the work is starting off. I am to begin a meeting at Seminary on September 10th.

I have received quite a warm reception by my church here.

W. H. BARRETT.

Rev. F. C. Flowers, Baldwyn: "The meeting at Mt. Olive church closed Sunday night, running a week. The visible results were twenty for baptism and nine by letter. Brother Joe Canzoneri, one of our Mississippi College boys, led the singing, to the great delight, satisfaction and edification of every one. It was a blessing to have him. The pastor did his own preaching."

YOU WOULDN'T BE SUFFERING

from that painful skin trouble if you had tried Tetterine, because just a few boxes would have quickly soothed and healed it. Mrs. Thomas Thompson, Clarksville, Ga., says: "I suffered fifteen years with tormenting eczema. Nothing did me any good until I got Tetterine. It cured me. Am so thankful." Tetterine is dependable for Eczema, Tetter, Ringworm, Acne, Salt Rheum, Itch, and all Scaly Patches, Piles, etc. 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

Rev. T. J. Moore writes: "I have spent four days with Pastor Tom Tomlinson at Beaumont, in Perry county, recently, in a campaign for a new church building. A fine subscription was raised and everything put on foot for the early construction of an elegant and adequate church home. Brother Tomlinson is doing a fine work at Beaumont."

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It is a tonic and helps the stomach, liver, kidneys and bowels
Guaranteed to stop Malaria or money back. 50c per bottle at all Druggists.

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McCOOL.

I aided W. A. Roper at McCool this week in a meeting. There were twenty-one additions—fourteen by baptism. We had a great meeting. We had to close too soon on account of other engagements. Brother Roper has been unable to do active work until this meeting. He had an operation, but is improving. McCool is a fine church with some of the best people in the land. Go to Union, near Roxie, next week.

Fraternally,
W. A. JORDAN.

IT IS A SAD SIGHT

to see the face of a pretty girl made unsightly by scaly spots or ugly pimples. We would pity such, were it not so easy to rid the skin of these disorders. Tetters quickly and permanently ends rough scaly patches, pimples, eczema, tetter, ringworm, itch, etc., and all cutaneous affections. It is certain to result satisfactorily, 50c at druggist's or by mail from Shuptrine Co., Savannah, Ga.

Rev. J. F. Mitchell, Kilmichael, writes: "The Montgomery County Association will convene at Bethesda church, twelve miles south of Kilmichael."

HOW SHIVAR MINERAL WATER RELIEVES RHEUMATISM

According to the standard medical books, Rheumatism is not a germ disease but is the result of imperfect nutrition. The food is either imperfectly digested or imperfectly assimilated. Poisons accumulate and these irritate and inflame the delicate linings of the joints, the heart and other organs. To cure Rheumatism it is therefore necessary to stop the formation of these poisons and get rid of those already formed.

The celebrated Shivar Mineral Water acts on the stomach and kidneys. It corrects the digestion and washes out the poisons through the kidneys. This is the opinion of physicians who prescribe it. If you suffer with rheumatism, dyspepsia, indigestion, gall stones, disease of the kidneys, bladder or liver, uric acid poisoning, or any condition due to impure blood, read the following letter, then sign it, enclose the amount and mail it. Only two out of a hundred, on the average, report no benefit.

Shivar Spring,
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Gentlemen:

I accept your guarantee offer and enclose herewith two dollars for ten gallons of Shivar Mineral Water. I agree to give it a fair trial, in accordance with instructions contained in booklet you will send, and if it fails to benefit my case you agree to refund the price in full upon receipt of the two empty demijohns which I agree to return promptly.

Name
Address
Shipping Point
(Please write distinctly)

REVIVAL MEETING.

Last Sunday, August 27, a meeting of eight days closed. In the beautiful stream, Standing Pine, the writer who had been assisting Rev. T. A. Ward, the pastor, baptized fifteen, fourteen of whom had accepted Christ in the meeting. On Saturday the day before the meeting closed, Brother Ward was called to the bedside of one of his sons who was in a critical condition. Of the fourteen accepting Christ in the meeting, eleven are young men and boys. Springfield Baptist church, where the meeting was held, is in the center of

the "Hardshells" and "Holiness" element of Leake county. There are many other unscriptural "isms" in that community, but they are giving way under the clear, invincible preaching of Brother Ward. He is a power in the land of God.

This meeting at Springfield closed my campaign of three weeks in Leake county. During that time thirty-eight were received for baptism, twenty-four of whom are men. My next meeting will be with Rev. J. H. Hooks at DeKalb, Kemper county. Pray for the meeting.

PATRICK S. ROGERS.

WADE MEETING.

Our annual meeting at Wade begun on Monday night, before the fourth Sunday in May and closing the following Sunday night with Dr. P. B. Greene, of Richton, doing the preaching.

Brother Greene is truly a good minister, uses no high pressure methods of getting people into the church, but, like Jude of old, earnestly contends for the faith which was once delivered to the saints.

Brother Greene truly hates and denounces sin, but never fails to bring a real message of love to his hearers.

The visible results of our meeting was seven accessions to the church, all of whom are young men and women for which we thank and bless the Lord.

The church and community was spiritually revived. Both our dear pastor and people are made to rejoice.

We had with us Brother R. L. Vaughn, of Vancleave; Rev. W. J. Peters, pastor of East Moss Point church, and Brother Lyman Goff, of Cross Roads, who led the singing. Our church was filled to overflowing each service, standing room being at a premium. We have five candidates to be baptized next Sunday, the Lord continuing to bless us.

We are going to build an extension of twenty-five feet to our church, which will enable us to accommodate all our people.

May God richly bless Brother Greene and send him to us again.

Pray for us, brethren, that the Lord may continue His blessings.

With love and best wishes to The Record, and all its readers.

J. PORTER FAGGARD.

GREAT MEETINGS.

The first was with Mt. Pisgah church, Yazoo Association. Rev. Geo. F. Barton, of Winona, preached. During the meeting forty-seven were received by baptism and three by letter. At my next appointment four more were received for baptism, one man fifty-five years old, one young man and twin boys, making a total of fifty-four received. The church will go to half-time preaching.

On the second Sunday in August, Brother Barton helped us in a meeting at Fairview church. Seven were received for baptism and five by letter.

On the third Sunday in August, Rev. R. A. Eddleman helped us in a meeting at Colla. Twenty-nine were received for baptism and two by letter. We give God the praise.

W. W. MUIRHEAD.

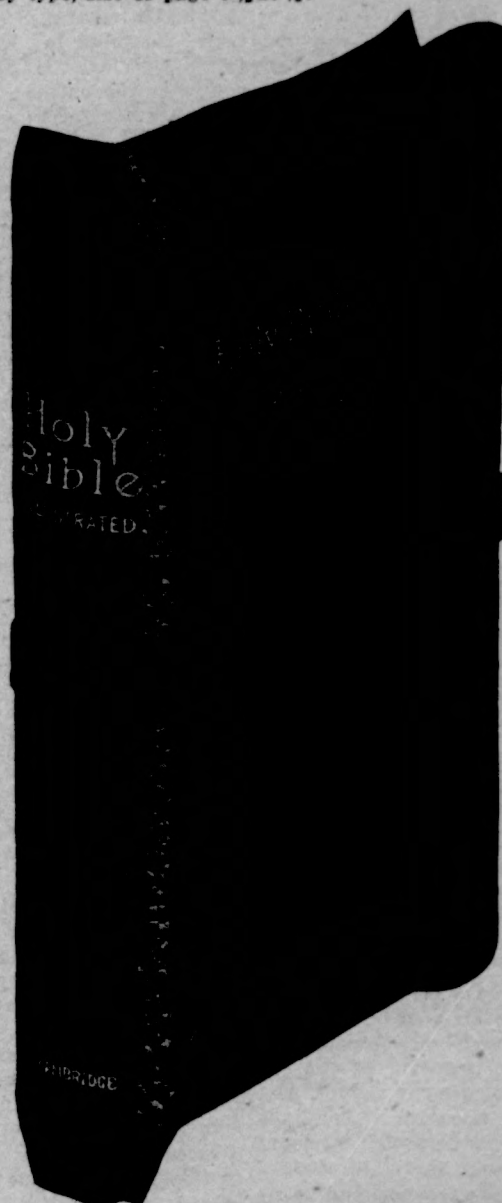
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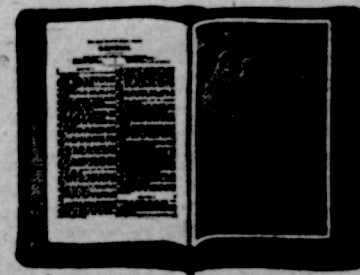
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CHRISTIANITY, THE HISTORIC BASIS OF EDUCATION.

By Dr. M. D. Jeffries.

(Continued from page 9)

expected to give the first place to culture." That is quite different from despising and neglecting the classics or putting obstacles in the way of education. This is strikingly true of many of the fathers and especially of Origen.

Rome maintained civil education until the fifth century, but with the Barbaric invasion learning died. Alongside the schools of the Roman empire there grew up Christian schools teaching the things of their religion; but the intellectual life was different. Institutions of learning began and prospered especially in connection with the monasteries of Southern Gaul. By the end of the sixth century there were no longer any civil schools; church schools alone existed, which were called cathedral or episcopal schools; there were a large number of them. In the sixth and seventh centuries there were three classes of schools all named for their connection with the church, which was conducting the educational affairs of the world, namely, the parochial, the cathedral, and the cloistral schools. They taught the seven sciences or liberal arts, grammar, rhetoric, dialectics, arithmetic, geometry, astronomy and music along with religion.

The Irish monasteries under Saint Patrick surpassed all others; he is said to have founded at least a hundred, but it is claimed by others that many of these were established by his followers after his death. At any rate religion and learning flourished in Ireland, for these monasteries were both religious institutions and seminaries of learning in which sacred and profane studies were pursued with success.

But "the seventh century was the nadir of the human mind in Europe." There was a temporary awakening through the co-operation of church and state. Charlemagne invited Alcuin from the cloisters of York to take charge of his palace school held usually at Aachen but really wherever this resourceful king might be. The palace schools were probably not originated by Charlemagne, but were made famous by him. Alcuin had as his pupils the king, queen, princes and dignitaries of his court. They studied the liberal arts and religion as well. The king wrote letters to all the bishops urging that learning as well as religion be taught free by the priests. "The voice was the voice of Charlemagne but the

hand was the hand of Alcuin." ("Alcuin and the Rise of the Christian Schools."—West.)

Less than a century after Charlemagne, King Alfred revived letters and schools in England which had been almost extinguished by the Danish invasion. But as in the case of Alcuin he imported teachers and ordained that children should be educated. Yet these efforts were as unfruitful after his death as those of Charlemagne, and were followed by the mental lethargy of the tenth century. Learning in that age was chiefly in a dead language, and did not reach the people.

We are now in the age of Scholasticism which in the words of Euberg, "History of Philosophy," is "philosophy in the service of established and accepted theological doctrines." The chief occupation was speculation, in the effort to identify theology and philosophy. The speculation wrought its own cure and independent minds began to speculate for themselves. Out of this developed the university with the brilliant Abelard as the most conspicuous character. Universities were organized either by a group of students getting together and engaging some great teacher, or some capable teacher, especially if he was an orator, beginning to teach and gathering pupils about him. They had no buildings but met in churches or other suitable places and moved from place to place as circumstances might demand.

The creation of the university was not only a reaction from tiresome Scholasticism but was the result of the reorganization of towns with more liberties, the use of the native tongue in teaching and the communication with other parts of the world through the Crusades. Soul liberty was beginning to operate. The University of Paris was the greatest of all of them. The church did not found the universities yet the sanction of the church and state was necessary to their welfare. The strength of the University of Paris was in theology and arts and its fame was through the large number of students in these branches which were attracted.

The old English and Scottish universities and Trinity College, Dublin, were patterned after Paris. They were not creations, but growths, through the centuries. The influence of the church in their formation is indicated by the names of schools and places; the "Saints," "Christ's," "Trinity," etc.

We now approach the time of the full awakening in learning. As we look back across the centuries to the beginning of the Christian era we see the powerful influence of the Christian religion, in the dark days and the bright. When religion was at its best, so was learning. If religion was false learning was false also. The educational and religious history of the Christian world for this period is summed up in the following recent comment: "For over fifteen centuries after Christ ascended from Mt. Olivet education was not considered a thing apart from religion. Clement, of Alexandria, said that faith is the corner stone of all knowledge. Chrysostom said that the foundation of all true education is the Christian life and example. Origen said that the end of educa-

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tion is to grow into the likeness of God. They learned this from the Great Teacher, who said, "Be ye therefore perfect, even as your Father in heaven is perfect," and thus commanded a harmonious advance of all the faculties and powers toward the goal of a supreme development made possible by His Son, Jesus Christ."—Christian Advocate.

The Renaissance, the awakening of learning, began with the 14th century and within two centuries completely changed the face of thought and learning. Several things co-operated in the movement; the re-creation against Scholasticism, the invention of the printing press, the use by writers of the language of the people and the reformation in religion brought about by Martin Luther and his associates. The leaders in the Protestant Reformation were leaders in education. Luther and Melancthon drew up the plan of studies for the Protestant common schools of Germany. Luther favored schools in every neighborhood. Education was likewise encouraged by Zwingli and John Calvin. So it is readily seen that it is not strange that many declare that modern education as we have it in America had its beginning in the Reformation.

In America.

As we come to the time of the set-

tlement of our own country and get nearer to our own age, we see even more clearly the evidence that education had its historic basis in Christianity. The way our first schools were founded and the evident conviction in the minds of the founders as to the nature and purpose of education give strong proof to the proposition.

President W. L. Poteat, in Wake Forest Bulletin, January, 1911, gives us a very striking suggestion as to how the Christian religion has penetrated every form of civilization: "The real history of mankind is a spiritual history—the record of those fruitful moments when we come upon new things and our minds expand to include them." The same is true of Christianity. Its greatest achievements have not been made in the sphere of missionary endeavor, but rather in the sphere where it has met a new social theory or new body of teaching and has expanded to incorporate it. It has justified itself by adaptation to such new situations in the unfolding of history; as, for example, in the case of the Greek philosophy becoming within a hundred and fifty years itself a system of philosophy; in the case of the Roman law and organization within three hundred years taking its seat on the imperial throne; in the case of the later movement of individ-

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ualism, and still later in the case of the rapid expansion of human knowledge in the modern scientific movement. The old saying that ignorance is the mother of devotion needs to be turned squarely around; religion is the mother of enlightenment."

George Albert, "Co-education in Morals and Religion," page 84, says, "In a broad sense Christianity is the source of the whole movement for reform of education. For modern schools are an offshoot from church schools, and parts of modern educational philosophy can be traced back to mediaeval times. The demand for popular education and for natural methods grew up within religion and several of the great prophets of the modern reform—notably Pestalozzi and Froebel—have looked upon it as distinctly religious. * * * Universal education, to begin with, is essentially a Christian idea. For its foundation is the worth of man, a conception which Jesus has emphasized as no other teacher has done. In spite of the perversion of Christian institutions and ideas in behalf of oppression in many forms, original and essential Christianity has been the great emancipator, the great protest against all exploitation of human life. Rich and poor, learned, master and servant, king and peasant, become, under Christian influences, simply so many children of God and brothers of one another. Jesus teaches that the hairs of our heads are all numbered, that a human life is of more value than the whole world, and that God places so high a value upon us as to give His only Son for our salvation. Here is basis broad enough for democracy and for universal education."

Dr. Batten in "The Christian State" declares that Christian teachers are the founders of liberty: "In all times the order of prophets has been the foe of the tyrants. It was so in ancient Israel and it was so in modern Europe. The fact is, what we call the great reformation grew out of an order of prophets, who with a passion for truth and with the Scriptures in hand, denounced the corruptions in the church and pleaded for liberty in the State. Carlyle has said that Luther's words, rough and rude as they were, were half battles and caused the pope to tremble and the rulers to give heed. Queen Mary, in Scotland, declared that she feared John Knox more than a whole battalion of soldiers. It is a matter of historical record that the free ministers of the free churches in Virginia and Massachusetts were the most outspoken foes of autocracy and the most consistent exponents of democracy. A free ministry recruited from the ranks of the people with the gospel of Christ in hand, with the passion for souls, and with the fear of God before their eyes, constitute one of the most potent forces of democracy and forever makes aristocracy impossible."

In the John Hopkins University Studies, August-September, 1900, in

a paper on the "Church and Popular Education," the editor, Herbert B. Adams, says: "From the time of the foundation of the English colonies in North America, the church, in one historic form or another, has been an educator of the people. As in ancient Jewish and early Christian society, so in the modern world, the ministers of religion have been also exponents of culture. The Puritan colonists of New England came from their mother country with their own college trained pastors and teachers, who quickly organized local churches in those settlements which fringed the coast of Massachusetts Bay. The formation of new towns and parishes was largely conditioned by the ability to establish a church and support a learned and faithful minister. In every town and village community in New England, as afterwards in New York, Ohio and the great West, the pastor was the recognized leader of his flock in all things, social, spiritual, and intellectual. In some of the larger communities of Massachusetts, there were two shepherds of the people, a pastor and a teacher or a teaching elder, according to Puritan custom, ancient practice and biblical precedent. * * * The institution of schools and schoolmasters in New England was the direct outgrowth of ministerial influences upon the law-makers of the first colonies of Plymouth, Massachusetts and Connecticut. * * * The underlying motive for all these foundations was to continue the supply of an educated ministry for the churches, good leaders for the state and to prevent the extinction of learning among the people."

Under these Christian influences there has come into existence what are now our great universities—Harvard, William and Mary, Yale, Princeton, Columbia, Brown, Dartmouth, Williams, and many others. In fact, two-thirds to three-fourths of all the institutions of higher learning in America, were born of the Christian spirit, as manifested in the various denominations. (The story of their church connection will be told in chapter III, "Denominational Education.")

In view of the present disposition on the part of some to turn away from distinctively Christian education, as given in denominational colleges, to secular education in state colleges, it is worth while to note the purpose in the foundation of the early schools of our country and to ask if that purpose has entirely lost its force in education. We quote from the baccalaureate address at Wake Forest College, May 17, 1912, by President W. L. Poteat: "Harvard (1636) was born in the pious wish 'to vindicate the truth of Christ and promote his glorious kingdom.' Yale College (1701) was founded, as says the original charter, in 'a sincere regard to and zeal for upholding and propagating the Christian Protestant religion.' With the single exception of the University of Pennsylvania (1751) all collegiate institutions up to the middle of the nineteenth century were almost wholly Christian in origin. Even now in spite of secular influences invading after that date the older foundations and dominating many of the later ones, three-fourths of the existing higher institutions of learn-

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ing have been due to denominational effort. * * * Do such an origin and relation fetter the spirit of American youth? or compromise freedom of inquiry? or put the bushel over the light of truth? Let the most influential thinker in the World's Congress of Free Christianity and Religious Progress, meeting in Berlin two years ago, make answer, 'We may be sure,' says Troeltsch, 'that European culture without a foundation in the religious power of Christianity can scarcely endure.' Let western civilization itself make answer for all which distinguishes and glorifies it is directly due to that stream of altruism with which Christianity has enriched every stag of its development."

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BELZONI.

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School of Dentistry Opens October 3

NEWS IN THE CIRCLE

MARTIN BALL

Rev. L. E. Barton, formerly pastor at West Point, has been called to Fayetteville, Ark. This is his native State and it is thought he will accept the call.

As soon as Roumania declared war against Germany, prohibition was declared and the use of all intoxicants was forbidden. That was a wise step.

During a recent visit to Tennessee, we traveled with Dr. G. M. Savage, president of Union University, who stated that the prospects of the university were never brighter than now.

The Sunflower Association convened with the church at Webb, August 29. There was a very good attendance, and some advance on the work done last year. The hospitality of the town was lavish.

Dr. Ben Cox, of the Central Baptist church, Memphis, is aiding Pastor A. T. Cinnamon at Senatobia, in a two weeks' meeting. Miss Mamie Cox is leading the music. The prospects are fine for a great meeting.

Dr. J. W. Porter, editor of the Western Recorder, will preach a series of sermons at Lula the last week in November. A great treat is in store for all who will attend.

Evangelist F. A. Godso, of Waco, Texas, is conducting a great meeting at Blue Springs. More than 800 people fill the tent. Great interest is manifested in the services.

Dr. L. R. Scarborough, of Fort Worth, Texas, is preaching twice a day in a meeting at Pontotoc, and lectures in the afternoon to a company of preachers, who have gathered to listen to him.

The churches in Asheville, N. C., have organized a city-wide B. Y. P. U. Nine organizations entered the union. John Lawrence, of the Calvary Union, was chosen president. Aggressive work was planned.

We regret to learn of the illness of Dr. A. U. Boone, of the First church, Memphis. He is now in the hospital. May he soon be restored to his wonted health and his useful life spared many years.

Pastor Ira E. D. Andrews, of Elizabethtown, Ky., recently had the assistance of Dr. P. E. Burroughs, of the Sunday School Board, in a splendid revival. There were sixty additions—fifty-two by baptism.

There was a dirth of our State men at the Sunflower Association. Rev. J. P. Harrington, representing the Education Commission, was the only one present. We would have been glad to listen to speeches, giving us information about the State work.

Nine squibs appear in the Baptist Flag, under signature of H. A. Rosh-to, of Louisiana, seven of which contain bitter, unbrotherly, harsh statements and insinuations against all who believe in having a board or committee through which the churches may dispense their money.

Dr. L. R. Scarborough, of Fort Worth, Texas, lately assisted in a meeting at Florence, Texas, in which there were eighty-six additions—sixty-two by baptism. J. C. Aldredge is the successful pastor.

Dr. Arch C. Cree, of Georgia, in telling of the recent death of Dr. H. R. Bernard, says that his last message was, "The Lord reigns; be faithful; it is worth while." How glorious such a departure!

Dr. A. H. Strong, who has passed his eightieth milestone on the way to his heavenly home, is contemplating a tour around the world at the close of the European war. He is anxious to study our mission work. He has just completed a book on American ports and their theology.

We are pained to learn of the serious illness of Dr. J. M. Frost, secretary of the Sunday School Board. We have no wiser, nor more faithful worker in the kingdom than he. May the Lord spare his useful life many days.

DEATHS

Obituary notices, whether direct, or in the form of resolutions, of 100 words, and marriage notices of 25 words, inserted free; all over these amounts will cost one cent per word, which must accompany the notice.

MRS. ELIZA CRAIG WALLACE.

Mrs. Eliza Craig Wallace died on July 2 at the home of her son, L. M. Hammers, Harrison, Miss., aged sixty years and six months.

For some time she realized that the time of her departure was near and seemed perfectly reconciled to God's will. She was converted and united with White Oak church early in life and remained a faithful member till her death. Was married in 1875 to W. A. Hammers, who died in 1890. Three children blessed this union. Later she married A. G. Wallace, who preceded her to the better land.

May the Lord bless and comfort the bereaved. A SISTER. Carpenter, Miss.

B. B. Coke, High Point, writes: "I have just closed a good revival at Bethlehem church, where we baptized fifteen, and the church was built up strongly in the true faith. This church is truly missionary in spirit and in deed. It is located three miles north of Ackerman in Choctaw county. It was organized in 1835, one of the oldest churches in this country.

T. N. Lusk, Hays Creek: "Rev. J. M. Metts, the consecrated and energetic preacher, and B. W. Hudson as leader in singing, were with us six days at Hays Creek. The results were nine additions and the church was revived. The honor belongs to God."

Mississippi Woman's College

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TIME AND PLACE OF ASSOCIATIONAL MEETINGS FOR 1916.

Judson—Evergreen church—Sept. 12.
 Lebanon—Hattiesburg Immanuel church—Sept. 12.
 Gulf Coast—Second church, Gulfport—Sept. 14.
 Chickasaw—Ecu church—Sept. 12.
 Mt. Pisgah—Pleasant Ridge—Sept. 16.
 Bethel—Bethel church—Sept. 16.
 Tallahala—Pine Grove church, five miles west of Ellisville—Sept. 16.
 Hobolochitto—White Sand church—Sept. 19.
 Tippah—Ashland church—Sept. 20.
 Pearl River—Kokomo church—Sept. 20.
 Bay Springs—Mossville church—Sept. 20.
 Calhoun—Sarepta church—Sept. 21.
 Jefferson Davis—Ebenezer church—Sept. 22.
 Montgomery County—Bethsaida church, twelve miles south of Kilmichael.
 Red Creek—Sand Hill church—Sept. 23.
 Zion—New Hope church—Sept. 27.
 New Liberty—Good Hope church—Sept. 27.
 Pearl Leaf—New Hope church—Sept. 28.
 Walthall—Salem church—Sept. 29.
 Liberty—Antioch church—Sept. 29.
 Oktibbeha—Macedonia church—Sept. 30.
 Carey—Woodville church—Sept. 30.
 Chester—Clear Springs church—Sept. 30.
 Strong River—Pleasant Hill church—Oct. 3.
 Louisville—Morgan's Chapel church—Oct. 3.
 Kosciusko—Kosciusko church—Oct. 3.
 Aberdeen—Algoma church—Oct. 3.
 Yalobusha—Charleston church—Oct. 4.
 Coldwater—Senatobia church—Oct. 4.
 Mississippi—Concord church—Oct. 5.
 Central—Utica church—Oct. 5.
 Lauderdale—New Hope church—Oct. 6.
 Magee's Creek—Line Creek church—Oct. 7.
 Copiah—Sardis church—Oct. 10.
 New Choctaw—Bethany church—Oct. 13.
 Lincoln County—New Prospect church—Oct. 13.
 Leaf River—Shady Grove church—Oct. 13.
 Lawrence County—New Hebron church—Oct. 13.
 Tombigbee—Highland church—Oct. 14.
 Choctaw—Blackwater church—Oct. 14.
 Yazoo—Carrollton church—Oct. 17.
 Jones County—Centerville church, 15 miles southwest of Laurel—Oct. 17.
 Bogue Chitto—Friendship church—Oct. 18.
 Union—Hermanville church—Oct. 19.
 Trinity—Antioch church—Oct. 19.
 Rankin County—Dry Creek church—Oct. 19.
 Harmony—Good Hope church—Oct. 20.
 Hopewell—Pleasant Ridge church—Oct. 24.
 Deer Creek—Merigold church—Oct. 24.
 We have received no minutes of

the following associations and hence cannot give time and place of meeting:

Tallahala.
 Tishomingo.
 Jones County (a new association).
 Adoniram Judson (a new association).
 Will some brother please furnish data for these associations?
 Tishomingo—Tishomingo church, on the I. C. R. R.—Tuesday after second Sunday in Sept.

DRY FORK UNION.

This church is west of Gloster, about twelve or fourteen miles. The meeting began on the second Sunday in August and closed the following Thursday. The pastor was requested to hold the meeting. The visible results were the church membership strengthened and revived, and six accessions to the church—one by letter and five on a public profession of faith and baptism. We trust that great and lasting good was done during these days of service. To God be all the praise and glory.
 W. M. McGEHEE.

Rev. J. R. Kyzar writes: "I am now in Kentucky again in a meeting. Will remain up here for school. Will be busy all of September supplying, and will preach at Calvary church, in Louisville, next Sunday for Brother Barksdale."

SKENE.

A gracious meeting has just closed at Skene, some six miles from Cleveland. It was my privilege to be with Pastor Cole and to preach for these dear people some ten days. The results of the meeting were some thirty additions to the church, twenty-seven of whom were for baptism. The congregations were large and the Lord was present in the conversion of quite a number of splendid young men and some of the hardest sinners in the community. The people there have just finished a good house of worship and seated it with elegant oak pews which came at the opening of the meeting. Brother Cole is a student of Mississippi College, and has done a splendid work in this section and his people are fond of him. The Lord be praised for this good meeting and lead these people on to greater things for Him.

Yours in the work,
 R. M. BOONE.

Cleveland, Miss.

SPECIAL NOTICE.

The Gulf Coast Association will meet with the Second Baptist church, Gulfport, on Thursday, September 14th, at 10 o'clock, a. m., according to statement in the minutes of the association, and not on September 12th, as reported in The Record last week.

Brethren from a distance will please forward their names to Mr. J. O. Rhodes, or Mr. J. N. Pride, members of the committee on entertainment.

We hope the editor of The Record will be one of that number.
 W. C. GRACE, Pastor.
 Gulfport, Miss.

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Judah's posterity.

1 CHRONICLES, 2.

53 Duke Kē'nāz, duke Tō'man, duke Mib'zar,
 54 Duke Māg'di-el, duke I'ram.
 These are the dukes of E'dom.

CHAPTER 2.

1 The sons of Israel. 2 The posterity of Judah by Tamar. 13 The children of Issachar. 18 The posterity of Caleb the son of Jephonah. 21 Hebron's posterity by the daughter of Machir. 26 Jerahmeel's posterity. 34 Shimon's posterity. 42 Another branch of Caleb's posterity. 50 The posterity of Caleb the son of Jephonah.

THESE are the sons of 'Is-ra-el: Reu'ben, Sim'e-on, Lē'vi, and Jū'dah, Is'sa-char, and Zēb'u-lūn, 2 Dān, Jō'seph, and Bēn'ja-min, Nāph'ta-lī, Gād, and Ash'er.

19 And Gā'leb 1 which b 20 And begat B 21 And to the d ther of when h and she 22 And three ar Gā'e-ad 23 And

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RATHER THAN THE DEAD.

By D. L. Berry.

"What shall I do now?" said little Harry Willmington half aloud, half to himself, as he passed a group of idle men on the street corner crackling jokes and spitting tobacco juice vigorously.

Harry was returning from East End cemetery where they had left his mother, the only friend or relative he knew on earth. His small heart was full of grief as he thought of the rude way in which his mother had been buried by the three rough men who had been hired by an aid society. A big tear came into each brown eye and rolled off of his thin pale cheeks as he trudged along to the little dingy hut, the only home he had ever known.

When he entered his eyes fell upon the low bed where his mother had been only a few hours ago, with one trembling white hand upon his brow, praying to God to guide and protect her child when she was gone. A new flood of tears came into his eyes and his face was hid in his scrawny hands, while he uttered a short prayer in his boyish manner.

A few moments later he began searching through the almost empty cupboard for a few morsels to eat; for he had eaten nothing since the day before.

He finally found one small piece of the loaf of bread that he had given his last pennies for for his ill mother. She had grown so weak that she could not eat it. His scant supper was soon over, and when the town clock told that it was seven, Harry lay in a tumbled heap upon the low bed, dreaming as he slumbered that he was at his mother's knees with her snow white hand resting upon his brow while she told him of Jesus. He was finally awakened by the shrill whistle of a locomotive. He felt for his mother and when he did not find her he came to himself. A feeling of hopelessness crept over him as he lay there alone in the darkness of the night.

At last it was day. He knew by the tiny sun-rays making streaks of golden yellow as they fell upon the puncheon floor. The question of the day before came rushing back to him, "What am I to do?" He had nothing to eat, his clothes were all in rags, he had no work, and he knew nothing of any friends or relatives to whom he might go.

About noon of the same day, he was roused from one of his spells of musing by the sound of a very hoarse voice near his side. He looked up and saw a tall, dark figure making its way in at the low door of the hut. As the door opened, the light almost blinded him, but soon he saw that it was a man of about forty. The stranger told Harry that he was the only brother of the dead woman, and of how he had wandered away from his home and gone out west. "Yes, my boy," he continued, "way back when the gold-fever put its clutches upon so many people, so many left their homes and loved ones to go in search of the precious metal, I went along." His uncle told how the brother and sister had stopped writing to one another; and then of the vast amount of wealth he had accumulated by building his fortune as the town of Barbara had

rapidly grown from a village into almost a small city.

"And how old are you, Harry?" He answered with a quick, clear voice that rang out in the hut as the call of a bob-white to his mate rings clear in the forest on a still June day, "Eleven next November." The uncle heard of his sister's illness through a friend, and had started at once, but upon his arrival, he learned that she had been buried the day before. James Hardy felt mean as he stood there before his sister's only child, cold, ragged, hungry and alone.

It was then that the thought of long ago rushed back into his mind, of how he wandered off never thinking of writing to his only sister who waited and watched for one line telling her that her brother still lived.

With dim eyes Mr. Hardy turned slowly around to take one more look at the low bed on which his sister had spent her last days. Then he said almost gruffly, "Come on, boy, we'll go now. You shall live with me, and I'll educate you." At these words, Harry's little boyish heart was filled with joy. "I always wanted to go to school as other boys do," he said half aloud. Mr. Hardy, catching part of the sentence, questioned him, and when Harry repeated the words, he said quickly, "Yes, oh yes, my boy, you shall have an education like other boys."

They were soon at the depot, waiting for the west-bound train that would take them to Mr. Hardy's beautiful home in California.

Harry was delighted, his face was lit once more by a smile, as he saw his whole form reflected in a large mirror showing how neatly his new suit and gray cap fit. He could even see his new calf-skin shoes reflected in the large mirror. "Uncle is good already," thought the boy, "to do so much for me."

Soon they were on their way to Barbara. Harry had never been on a train before. He felt a little dizzy at first as he gazed out through the window, but soon he was as much at home in the car as was his dark uncle. But at last they were nearing home.

Shortly the little porter came through shouting at the top of his voice, "Bar-bara, Bar-bara."

A car stood ready to carry them around to Mr. Hardy's beautiful home, which stood near a very large park and fronting a stream which came bubbling and foaming down a mountain slope making its way on toward the Pacific ocean. When Mr. Hardy had told his wife all, she threw both arms around the boy and kissed his pale, thin cheek.

James Hardy looked at his wife with that sad expression upon his dark face which comes at the thought of a very dear loved one who has passed on into eternity, and in a husky voice said, "Harry has come to take the place of our little Frank."

Lifting her soft blue eyes with tear drops standing in each, Mrs. Hardy replied, "Yes; our little darling is in heaven with Harry's mother, but Harry has been sent here to fill the vacant place."

A few years later found Harry Willmington, now almost a man, on his way to the school hall to receive his diploma. It was a glorious day;



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all the birds of spring had come out to sing a carol in the tree-tops above Harry as he walked through the park. But the boy's thought was not of the beauties of nature, or the songs of birds, only of Beulah Wright, the girl with the long black hair that hung in ringlets and the dark eyes that shone like stars. She was his class mate. She, too, had finished the high school work and would get a diploma with the others. "And it may be that we will enter college together, for 'Old Dad' Wright has got plenty of money and

uncle says that I will go to college next fall," he thought.

Ten years later found Harry seated before a glowing fire with his own little girl upon his knee, while he played with her black hair that hung in ringlets like that of her mother's.

Beulah came rushing in with a half-crumpled letter in her hand, exclaiming, "They're coming next Sunday, Harry!"

"Who—who's coming?"

"Father and Mother Hardy. They're coming to spend a week."

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